



A fruitfull treatise of Baptisme and the Lords Supper:

of the vse and effect of them, of the  
worthie and vnworthie receivers  
of the same Supper; 5

Very necessarie for all such as are to be admitted to the Lodes Table.

GOD FS MY



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# A FRUITFULL

## Treatise of Baptisme

*and the Lordes Supper.*

**N**OW because that man <sup>vvhich</sup> consisteth of two partes, instituted bodie and soule: Of the holy Sacraments. which one is sensible, hea-  
uie, and fleshly: and the other intellectuall, subtle, and spirituall: therefore hath God left vnto vs his holy sacraments: as Baptisme, and his Supper, in two sensible symbols or signes: that is to wit, in water, breade and wine, with wordes to be consecrated, outwardly to moue & to stirre vp our senses, as our eyes & eares, tast and feeling, that the thinges signified by the Elements, as by the washing or dipping into the water, and by the bread broken, and wine forth powred and given to vs: and that the thinges promised by the wordes, might the more presently and

## Of Baptisme, and

hy'o-  
saith,  
in this  
con-  
ideth  
our  
esse.

dēplier be conuayed into our heartes  
and mindes. For as the Philosopher  
saith. There may nothing be conuayed  
into our vnderstanding, but it be first  
apprehended of some of our senses.  
Thus therfore yet woꝛketh God with  
our weaknesse, least any thing shoulde  
want on his part and faile vs, which  
might help the imbecillitie and weak-  
nesse of our flesh. So gracious is he to  
condescend vnto our weaknes, to make  
vs perfit in mind. He did miracles som-  
time by bare words, and eftsoone by a  
sensible instrument, as when he layde  
claye tempered with his owne spittle  
vpon the blind mans eies to giue him  
his sight. And all to feed our exterior  
senses, that they might haue, to holde  
them by, higher to climbe into our vn-  
derstanding, and saith. Thus therfore  
doth his goodnes, by these exterior sa-  
craments or elements of water, bread,  
and wine, serue our senses to moue,  
monishe, and to comfort vs inwardly.  
So said he vnto the people of Israel by  
Moses. For this cause haue I com-  
man-

1.9.

d. 13.



## the Lords Supper.

God of his meere mercy, without all our deserts maketh to vs these promises for Chzistess sake onely. And here by the way, to the question whether children dying before Baptisme with water, or after, ere they by hearing the exteriour word conceiue faith, be saued or no? I answered: that for because they are contayned vnder the promise of God made vnto *Abraham*, to bee the God of him and of his seed, of which seed is the childe: seeing that God is now the God of the Gentles and of their seede, whom he calleth the children of *Abraham*, for his elections sake: Therefore is euery Christian mans childe contayned vnder the same promise, and by Gods election saued, dye it before or after Baptisme in his infancie.

Children that dy before baptism are saued by

Gen. 17

Now shal ye see what godly doctrine, our externe Baptisme, teacheth all them that are Baptised.

W

Know

## Of Baptisme, and

6.

**K** Now yee not (saith Paule) that we who  
so euer be baptised into Iesu Christ, are  
we not baptised into his death? Death  
therefore is the signification and ef-  
fect of the vtwarde Baptisme: which  
God neuer made the Popes holy wa-  
ter to signifie, nor to put vs in minde  
of this Baptism, whose exteriour acte  
in dypping into the water, teacheth  
vs to dye with Christ: that is to saye,  
to mortifie that olde Adam of ours, to  
repreesse our sensual and carnall affects,  
and then are we baptised into Christs  
death to die with him. And when we  
thus die from sinne, then bury we our  
sinnes in the holes of his woundes, as  
Paule sayth, we are also buried with  
him, to rylse agayne, euen to be reuiued  
in spirite and to leade a new life in re-  
pentance, now risen againe with  
Christ. So that baptisme beareth in  
it selfe Christs death, his buriall, and  
his resurrection to be practised in our  
bodies and soules perpetually while  
we liue. Which lyfe, what else is it  
then a perpetuall crosse, euen the same  
that

en wee  
aptized  
Christs

effect  
aptisme.

## The Lords Supper.

that men cal penāce, but yet not it that the priest enioyneth. Here yee see that repentance or chaunging of our life, is included in baptisme, and is al one in effect with it, hauing her two partes, mortification, which they cal contrition, out of which there followeth viuification, that is, to liue after the spirit. Mortification and viuification.

### *Repentaunce, what it is*

*with her two parts, Mortification, and Viuification, as Paule calleth them.*

**A**T last yee see how it is come vnto the effect of Baptisme, the verie misery and doctrine thereof, which is the death, buriall, and resurrection of Christ to be exercised and practised in vs, which heauy life is our perpetuall penance, all one in effect with baptism, as yee see. Repentance therefore is y per- Rom. 6. VVhat is penance and when beginnet  
petuall mortifying of our fleshe and of our olde man, which the very sincere feare and loue of God woꝛketh in vs at the sight of our sins, seen and known by faith in christs death, to bzing forth her

## Of Baptisme, and

repent-  
ce seeth  
sinnes in  
thes  
indes.

woorthie frutes, that is to say, to leade  
such a life as correspondeth and declar-  
eth a repentant conuersted heart. Repen-  
taunce therefore is the repentaunce of  
our sinnes with a changing of our for-  
mer life into a new and better living.  
Which beginneth of fayth in Christs  
death, whecreinto we are baptized by  
the spirite of faith, knowledging oure  
sinnes beholden in Christes wounds.

*For many, as Cain, Saul, & Iudas, did see*  
their sinns in the stony tables, thzown  
againste the grounde and broken of  
Moses, and were heauie with vnfruit-  
full repentaunce, insomuch that for  
heauinesse and shame they destroyed  
themselues: Which declareth it plain-  
ly that they did not see their sinnes in  
Christes death that promised seede to  
come, which had died for them in deed,  
had they so beleued in him. But we  
see them in his death, knowe and feele  
them by our saythe forgiuen, which  
faithfull knowledge effectuous by loue,  
drineth vs to repentaunce to lament,  
that euer we shold commit that thing,  
which

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which as it displeaseth our so louing & mercifull father, so did it bring his only so derely beloued sonne that innocent Lamb, guiltlesse vnto the most painful passion and death. Here here this Comforter createth vs with fear and shame, troublously grating vpon our consciences, sighing and crying for mercye and forgiveness, that euer we shoulde do that thing which can not be forgien without the precious blood of the sonne of God, Christe God and man. After this mortification and detesting of our former life, our faith setting her sure holde vpon this promise of our fathers voice, oute of heauen assuring vs y<sup>t</sup> this is his deerely beloued sonne for whose sake he is appeased, and well pleased with vs. Math. 3. Nowe receiued into grace, we are comfortablie reuiued, feeling and certifying for our sayths sake in Christe, that our sinnes shall not be imputed to vs, nor wee neuer more vpbraided of them before God. When Christ therefore is purely preached, and our sinnes shewed vs in his death, there verely

3 and

## Of Baptisme, and

2. and saythfully knowne, there followeth in all the faithfull heartes, Repentaunce with her two partes, as wee see, when Peter had preached Christes death and resurrection, and remission of sinnes in them, then were the people pricked and heauy in minde, crying vnto Peter and the other disciples. Ye men our Brethren, what shall we doe? Repent ye (sayd they) and be baptised euerye one of you, into the name of Iesu Christ, into the remission of your sinnes.

## Baptisme compared with the Lordes Supper.

he first  
comparison.

Thus passe we from baptisme vnto the passeouer of the Lorde compared together: That as the outward baptisme, dothe signifie the inward purging of the soule by the holy ghoſte thorow our faith, beleeuing the words of promise (For by fayth hearts are purified) Euen so doth the outward breaking of the bread and powring forth of the wine, giuen vs, eaten, and drunken, signifie

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signifie and put vs in mind of the breaking and crucifying of Chzistes bodye, and sheding of his bloude, giuen for our sinns, eaten & drunken by faith & not with our bodily teeth and fleshy mouths. Also as y<sup>e</sup> visible water signifieth the inuisible grace, so doth the visible bread broken, & wine poured forth & giuen vs, signify & represent the inuisible fauor & beneuolence of our heauely father, wherby thorow Chzistes death our sins be forgiven vs. And as the outward baptism, bindeth vs by our owne professiō to stand to our promise before God, to forsake y<sup>e</sup> diuel & al his suggestions, & to cleaue to one God vnto whō we are now consecrated to mortify our flesh, to purge our spots, to continue & contende into a more pure and perfect life: even so when we sit downe, at the holy supper, we binde our selues, to one loue and beliefe in the promise there reherfed, that he gaue vs his bodye to be broken for vs. And we binde our selues to giue him thanks perpetual,

The second  
compari

The third  
compari



## Of Baptisme, and

petual, and euer to perseuer in our religion and faith, and in a louing christian concorde, that wee al there present, might euer moze bee made one breade, one cupp, one body iointly, coupled together as members vnto Christe our only supreme heade spirituall

*The passage from vnder the Law, vnto the grace of the gospel.*

**F**OR a more persit preparation vnto our new passouer lambe Christe: We shal know, that whiles we passe ouer this transitorie life, either wee are vnder the law, or else vnder grace, (as for them that are vnder neither lawe nor grace, and yet wil bee called moste gracious and grace it selfe: nor yet of such that so exalt themselves aboue God and his lawes that they suffer sin to haue such dominion ouer them that it leadeth them into what soeuer they list, freely without al punishment, and for to doe what they list and desire, I speake not of fearing, neither God nor man.)



# the Lordes Supper.

man.) But yet ye shall note that there  
 be two manner of lawes: A politike law  
 made by men, & a spirituall law which  
 are the commaundementes of God. A  
 man may be a iust ciuil man, after a  
 certaine ciuil iustice, as were the Hea-  
 then, Turkes and Saracens, and yet  
 very infidels. Also a man may appeare  
 to himself, & to another, to be iust, after  
 y<sup>e</sup> iustice & righteousnes of y<sup>e</sup> law of the  
 commaundements, which Paul calleth  
 our own righteousnes, and Christ calleth  
 it the righteousnes of the Pharisees, and  
 yet before God, a very damnable hypo-  
 crite, as were the pharisees and Paul  
 himselfe before his conuersion, and as  
 now we are all that will bee iustified by  
 their works, thinking them selues ho-  
 liest of al men. The office of the poli-  
 tike lawe, is with feare of punishment  
 by the sword to refrain euil men, from  
theft, murder, adultery, iniuries, or  
troubling of the common peace: which  
 law is giuen, as saith Paul to the vn-  
 iust, wicked, and not to the iust, *Iustitia*  
*politica & ciuili*, after the ciuile iustice.

Two  
of a

A iust  
man.

Rom.  
Rom.  
Mat.

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## Of Baptisme, and

ffices  
spiri-  
7.  
-  
2.4.5.  
The spiritual lawe, among many of-  
fices, hath these, euen to shewe a man  
his sinnes, then to feare him for so of-  
ferding God, & so to encrease sin: for  
where is no law there is no transgres-  
sion. It worketh wrath and the punish-  
ment of God. Nowe let vs see who is  
vnder this lawe.

At de-  
the

18.

Some there be that belæue, that this  
lawe of the commandements (which is  
called spirituall, because it requireth  
our affectes altogether mortified from  
al euill thoughtes and desires, as bap-  
tism teacheth vs) they fulfill it, so long  
as they commit no open or externe  
act, wherefore neither the ciuil sword,  
nor the ecclesiasticall censure may pu-  
nish them, for as *Moses* saith, *they live*  
*by, or in them.* Yea, and they thus lining  
in the externe face and outward shewe  
of the doinge the deedes of the Lawe,  
thinke themselves holiest, most honest  
and perfect of all men. Nowe abhomi-  
nable soeuer their thoughts and hearts  
be within them selues, polluted with  
inwarde shedding of innocent bloude,  
wzongs,

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In longes, deceits, falshood, lying, pride,  
enue, malice, concupiscence: & al man-  
ner of filthinesse, vntill these secrete  
sores & venome break forth into light,  
and yet then are they not withoute  
some faire excuse and apparent colour,  
no lesse then *Adam* and *Eue* preterred  
their sinnes with their broade figge  
leaves, so farre of are these hipocrites  
to confesse their faultes. Under this  
degree of the Law, are all they that  
appareare to themselves and to such like  
to fulfil the lawe rightwell, and to doe  
more to, to merite Heauen by their  
deedes, and to breake into it like gy-  
auntes, and sell their ouerplus of  
their merites to the five foolish vir-  
gines which were shutte out at the  
Doors, whiles they went to buy of  
their ouerplus oyle. Under this degree  
of the Lawe was *Paule* himselfe,  
whiles hee persecuted the Christi-  
ans: and yet hee lined withoute the  
Law, that is to say, the law did not  
her firste office in shewing him his  
sinne.

Where,

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Rom.

## Of Baptisme, and

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er it.

Wherefore he saith of himselfe, in that  
state and of the law, that himself was  
alīue, but the law and sinne were dead,  
because the law not yet doing her office  
in shewing him his sinne, worked not  
the feare of God, nor shewed him his  
wrath, nor death, nor punishment for  
it, for the spirite of the law as yet mo-  
ned not his pen vpon his heart. But  
now let the law come, not written in  
walles, nor stones, nor paper, but writ-  
ten in thine heart with the finger of  
the law giuer, and tell thee thy sinnes,  
shewing thee whose high maiesty thou  
hast offended so greuouslye. Let her  
worke in thee her second office in fea-  
ring and troubling thy cōscience, with  
death, damnation, and hell, and then is  
the lawe and sinne both alīue in thy  
heart, and thy selfe dead, witnesse is  
Paul. Here is a sudden contrary muta-  
tion, *sed dextere excelsi*, but of the right  
hand of God. This is the second degré  
of being vnder y<sup>e</sup> law, now y<sup>e</sup> law accu-  
seth, it maketh angry both thy selfe w<sup>th</sup>  
thy self, with the iudgements & punish-  
ments

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meets of God, & it maketh, y God appea-  
reth to bee wꝛath with thee too, woꝛ-  
king now in thee, as *Eſay* ſaith, *A*  
*ſtrange worke to worke his owne*, which *Iſay.*  
is to bring thee from vnder the law to  
be vnder grace, but yet thou knoweſt it  
not, becauſe thou art yet dead. So long  
as a man is thus wrought of the Lord,  
hee is in preparing him vnto repen-  
tance and leading him vnto grace: for  
the lawe in this degree is the vſher oꝝ  
ſcholemaster that leadeth oꝝ taketh *Gal. 3.*  
foorth the troubled conſcience vnto  
Chriſt: calling him ſaying, *Mat. 1*  
*Come yee vnto me all that are preſſed with burdens*  
*and I will eaſe you.* Now is the grace of  
the Goſpell offered thee, on the which  
if thou ſetteſt faſt hold by faith, ſo art  
thou now vnder it, certified of the be-  
neuolent fauour and grace of God to-  
wards thee, ſo mercifully calling thee  
continually, his armes ſpread abroad  
to embrace thee. And yet to draw thee  
more nigh vnto Chriſt and to his fa-  
ther. Thou heareſt this thy fathers  
voyce, ſaying vpon Chriſt. *This is my*  
*dearely*

## Of Baptisme, and

dearely beloned sonne, for whose sake onely  
I am appeased and well pleased with thee.  
And for because, as one promise fol-  
loweth a nother, so increaseth our faith  
like the Musterd seed, after many ioy-  
ful and comfortable promises in Christ  
he promisetht to giue vs his owne body  
to be crucified, and his bloud to be forth  
deawne into the forgiuenesse of our  
sinnes. When our faith therefore ap-  
prehendeth this promise stedfastlie,  
then may not sinne nor death feare vs  
no more, For death is swallowed vp into  
victory, the sting of death is blunted,  
the power and strength of sinne, even  
the law is enuerued, one ioynt shaken  
from another, and all by the victory of  
Christes death & resurrection, which  
victory is giuen to vs by Iesu Christe.

To confirme this conflict and pro-  
gresse of man from vnder the law vnto  
grace, haue here plaine examples of  
the storie of the Children of Israell:  
which so long as they saw Phara and  
his hoste at their tayles, they were a  
frayde, and baptised in the red sea,  
which was a shadow and figure of our

## the Lordes Supper.

baptisme: but when they sawe their  
guyde *Moses* before them, hearing this  
comfortable Gospell, that is to wit, be 1. Cor.  
Psal. 2  
not afrayd, be you still: the Lorde will  
fight for you, and so sawe the waters  
smitten with *Aarons* staffe, and diuided  
before their eyes. ( The staffe of the

woorde of God diuideth from vs the wa-  
tters of affliction ) they went thorow  
gladly and surely with great glory and Rom. 1  
triumph, singing: on the other side,  
when they looking backe saw their e-  
nemies drowned with the same wa-  
ters that were their saluation. Many  
such passages had they, those fourtie  
yeares so often tempted and estsone  
comforted agayne. Such dayly pas-  
sages we feele in our selues, Sinne,  
Death, and hell assaulding vs, to driue  
vs vnder grace, vnto the which we are  
come so soone as we heare Christ say-  
ing. Take heart and confidence to you, Ioh. 16  
for I haue ouercomen Sinne, Death, and  
Hell. The waters of trouble must needs  
be diuided, and giue place to as manie  
as aspire vnto the grace of the Gospell.

What



## Of Baptisme, and

1. What else was figured, By the turning  
of their eyes from the fierie stinging Ser-  
pents, vnto the brasen serpent exalted in  
the wildernes: There was a great wrest-  
ling all the night, betwixt Jacob and  
32. the angell, which figured our state vnder  
the second degree of the law, whom  
Jacob wold not let go, til in y morning  
y angel had blessed him, & told him his  
name, & also chaged Jacobs name for Is-  
rael, whiles we therefore see our sinnes  
in our selues, & in the law which worketh  
4. 157. wrath, and maketh sinne to abound and en-  
crease. We are Jacobites wrestling in  
darkenesse with an vnknown messenger,  
working a straunge worke to doe  
his own in making vs Israelites: that  
is, true, faithfull, beholding and ac-  
knowledging God to be our God, for  
giuing vs our sinnes in Christ. This  
angell of God, if we perseuer in this  
darke and perilous battaile with him,  
vnder the law, will gladly giue vs the  
victory vnder the bright morning of  
the grace of the Gospell; and at last af-  
ter greate and long affliction comfort



## *the Lords Supper.*

manded you, this ceremonie (meaning the eating of the Pascheouer lamb) that I wolde put my power and magnificence (whereby I deliuered, and brought you out of bondage) into your handes, and lay them present besore your eies, that with your handes yee might grope and feele them, and with your eies see them, least at anie time yee should forget my benefites, not hauing my law euer in mouth and mind. But and if we were once (as we shall be) all togeather spirituall, immortall, glorious, &c. clogged no more with this carnall burden of our corruptible and forgetfull flesh, then needeth it not, vs any more to be thus fed, with such sensible Elements, symbols, rites or Sacraments.

*A Sacrament, instituted  
of God, what it is.*

A Sacrament therefore, is an outward sensible signe, whereby God declareth and testifieth vnto the worlde

A sacrament.

## Of Baptisme, and

thie receiuers thereof, his good minde;  
beniuolence and fauour vnto vs: wher  
by also he sustaineth and helpeth the  
weaknesse of our faith. Or a Sacra-  
ment is a testimonie of his gracious  
goodnesse, declared vnto vs, by that sen-  
sible signe: Or else, Sacraments are  
not else but visible examples, of the fa-  
uour of God; of his beniuolence, and  
good minde, towarde vs, instituted of  
God; and of no man; assured and cer-  
taine testimonies; and holy remem-  
brances of his promises: which vnder  
terrene and earthie signes, represent,  
and as it were before our eyes, lay forth  
celestiall gistes; and call away oure  
mind euen from the terrene signes and  
Elementes vnto heauenly thoughtes.  
Sacraments also there are but two, of  
Christes ordinance and institution,  
Baptisme and the Lords supper: euen  
the verie badges and cognizances of  
the Christian societie and fraternitie.  
Right well therefore did Austen write  
in his 118. Epistle vnto Ianuarij.  
That as God the father did conseigne  
and

nents  
hey

wo Sa-  
ents.

ca.

## *the Lords Supper.*

and gather into him the Jewes by the badges and linceries of circumcision, and eating of the passouer lambe. So did Christ (as it were) with the new linceries and cognizances, of Baptisme and the Supper, gather and retaine into his seruice the societie and Church of the new people, euen the Christians.

Sacram  
duely  
stered.

And the vse or action, or due ministracion of these Sacraments, doe exercise our faith, and maketh vs the more assured of his good will towarde vs, as doth the seale added to the obligation, assure vs more certainly of the mā's bond and promise to be perfozmed. God promised Abraham to be his God, & also the God of his seed (vpon this condition) that he & his should walke innocentlie before him, which is, wholly to depende by faith and hope vpon his pleasures. Which promise had beene ynough, had Abraham and his seed been all spiritual, and not forgetfull, nor doubtfull thereof in their temptations, hauing euer in minde, both to haue beleeued the promise of God so fauourably made with-

Exerci  
faith.

Gen. i

## Of Baptisme, and

out any deseruing before: And so to  
hane been euer in will to perfoꝛme his  
part: that is to wit, to walke innocent-  
lie before God: But because the weak-  
nesse of our faith, namely, in so strong  
temptations, and the obliuious frail-  
tie of our fleshe, requireth (as God wel  
knoweth) some sensible signe or Sacra-  
ment; more presently to certifie and  
confirm vs, to be put euer in mind of  
his so gentle a promise: Loe therefore  
again he addeth the sacrament of Cir-  
cumcision vnto Abraham; as a seal ad-  
ded to God his promise obligatory, now  
written in Abraham and his seedes  
fleshe: Paule thus testifying, saying.

Rom. 4. And Abraham receiued the signe of cir-  
cumcision, euen the seale obligatory, wher-  
by God bound him selfe to iustifie him, and  
all his seed for their faiths sake.

*A Declaration, by the  
way of comparison, of the old sacra-  
ments with the new.*

## the Lordes Supper.

**N**OW, as vnder the grace of the Gospel, Baptisme succeeded in the steede of Circumcision: euen so both the Lords supper follow in the place of the old passeouer, as the more milde, gentle, and sweeter sacraments, then were the old bloudy circumcision and passeouer lamb, which were neuer celebrated, but bloud was shed, both in the cutting off the foreskin of the childees priuie member, and also in the slaying of the passeouer lambe, with whose bloud the doores and the windows were stricken and crossed. Also as by baptism we be initiated, we professe, and be con-seigned vnto the worship of one God, into the faith of one and the same christian Religion: euen so by the same faith and loue expressed at the Lordes supper, we declare our selues to perseuer in our profession, now incorporated into Christ, as the very members of the mystical body, whereof Christ is only the head. By the circumcision and the passeouer eating, God marked and sealed vnto him the Iews. By baptism

Our sacraments not blasphemous as were olde.

and

# Of Baptisme, and

**I**n the supper, Christ gathereth and sealeth to him, the gentiles and Iewes to, as many as wil beleue.

## A Declaration of Baptisme by the way of a diuision.

maner  
ptisms.

**T**here are two maner of baptismes: the outward washing w<sup>th</sup> water, & wordes of institution: and the inward washing of the soule with the spiritual water called the holy ghost. Of the first baptisme, it is w<sup>ri</sup>tten Go your ways & teach al manner of nations, baptising them in the name of the father, of the sonn, and of the holy Ghost. Of the second and inward baptisme, which standeth vpon faith in beleeuing the wordes of promise. It is w<sup>ri</sup>tten, Who so beleue and be baptised shal be saued. Of this inward spirituall Baptism, called the regeneration from aboue of the spirite, or second birth by faith. It is w<sup>ri</sup>tten, Verily verily, I say vnto you, except a man bee borne from aboue, that is to say, of the water, there called the holie Ghost (for so

expoun

## the Lordes Supper.

expoundeth Iohn himselfe in the 4. and  
7. Chapters, and Iſai 44. he may not come into the kindome of God, This  
byrth declareth Iohn also in the gospel,  
and in Iohn 5. saying: Every man that beleeueth Iesus to be Christ, is borne of God. The first baptisme may be with-  
out the second, as in them that be chri-  
stened, and be not chosen: as was Si-  
mon Magus and Iudas. And the seconde  
without the first, as in the elect that dy  
before they be baptized with water, so  
that it be not neglected nor contemned  
of the. Neither y first auaieth without  
the second. The first baptisim with wa-  
ter representeth & signifieth the second,  
as it is sayd before. The sacraments ar  
sensible signes, to conuey the spiritual  
things signified by the into our hearts  
& soules. As did y circumcision of y flesh  
bring in y circumcision of the spirit into  
y hart. Which saith Paul profiteth not,  
if thou kepest not the couenant writtē  
in the law, Sealed with the seal of circum-  
cision. When we be baptized into the name  
of the father, sonne, and holy ghost: it is  
promi-

Isay. 44.

Iohn. 1.  
Iohn. 5.

Act. 8.

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bringeth  
the iowa

Gene. 17.  
Rom. 2.



## Of Baptisme, and

promised by Christ, That whosoener be-  
leueth & is baptised, he shalbe saued. **Item**  
is a promise of our saluation, not for  
because we be baptised with water, for  
then shoulde wee be saued by the crea-  
ture of water and not by Christe: but  
because we beleue the promise of God,  
promising saluation in Christs blood,  
which beleefe bringeth vs into the se-  
cond byrth, to be borne anew of the spirit.  
**Now** who so thoroow the beleefe in this  
promise, is borne anewe, he hath yet a-  
nother to encrease his faith, from pro-  
mise to promise, and from faith to  
faith, That as the promises come, so  
groweth our faith as the Mustard seede,  
whosoener ye be that are baptised of the  
spirite, ye haue Christ vpon you. To doe  
Christ vpon vs, is to be made like, or of  
one minde with him, to be incorporated  
or grafted into him. For it followeth. All  
ye are one in Iesu Christ: which doing on  
Christ vpon vs, was wel figured into  
the great comfort of Adam & Eue, and  
vs al. When God to couer their shame-  
ful nakednesse made, them sheepes pil-  
ches,

1 Joh. 3.

1 Joh. 5.

Rom. 1.

Gal. 3.

1 Joh. 3.

vs.

Rom. 6.

Gal. 3.

Gen. 3.



## the Lordes Supper.

ches, coates of sheepes skinnes, to endure and defende the against al stormy tempestes, adding vnto them saying, Loe, Adam is made as one of vs that know good from euil. Here they saue by fayth, the second person God and man, that innocent Lamb, as I say propheticd, and Iohn Baptist pointed him with his finger: To come and to be slain for their sinnes, that they and wee mighte bee couered and clothed with his righteousness, halinesse, innocency, & Wisedome. Sinne did set God and vs at discorde, The mediatoure or reconciler that agreeth God and man, is Chziste Iesus. By faith wee are grafted into Chzist. The highest felicitie and life moste blessed, is to bee ioyned for euer vnto God the moste high goodnesse. Chzist is come into the flesh to ioine al faithfull vnto the moste high God. Wherefore he is come to giue vs this most ioyous felicitie. The some of the holie gospel, law & prophets, consisteth in this. That God y father hath restored his faithfull vnto life by his sonne Chziste,

Isai. 53.

Iohn. 1.

1. Cor. 1.

1. Tim. 2.

The sun  
of the L  
Prophets  
Gospel.

# Of Baptisme, and

Christ, in whom hee hath ioined and knit vs vnto him, that with him, and for his sake onely, we might be partakers of al things that are good. In this summe standeth forth al our saluation before our eyes in euerie fygure, ceremony, sacrament, and in euerie part of the scripture, but yet diuerse wayes, now heare in plain and aparte wordes, and there eftson wrapped and couered vnder figures and sweete similitudes. In plaine wordes, as in Iohn, his first Chap. of his I. epistle, and of his Gospel, saying, and that word was made man and dwelt in vs, also that our fellowship might be with the father, and with his son Iesu Christ, That they might be one also as we are, saith Christe to his father: that is to say, that they might all bee of one fellowship with vs, and partakers of our common glory. Oh holy father, saith Christ, now I pray thee, not onelie for these my Apostles. but also for al them that are to beleue in mee thorough their preaching, That they might all be of one faith and spirit, of one consent

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## *the Lordes Supper.*

consent into our glory, as yee reade, Rom.  
15. That the worlde might beleue that Iohn. 17.  
thou hast sent mee, and that I haue giuen  
them the glory which thou hast giuen me,  
that they might bee of one fellowship  
and consent, and partakers of the same  
glozie that we haue. Here ye see how y  
gospel tendeth into a vnitye and knot,  
whereby we are ioined together with  
God the father and Christe, by his spi-  
rite. Of the which vnity, Baptism and  
the Lordes Supper are the sacraments.  
In figures also is the same thing spo-  
ken in many places, which figuratiue  
speeches, as they haue some obscuritie,  
so haue they a certaine grace and are  
much pleasaunt in them selues. As  
when Iohn. expresseth this vnitie  
and societie of man, with God and  
Christ vnder the names of father and  
sonnes, calling vs the sonnes of God,  
gotten by faith in our second baptisme,  
of the seed of the worde thow the spi-  
rite, as in Iohn. 1. As many as haue recei-  
ued him, he giue them power to be made  
the sonnes of God, &c. And in the first E-  
pistle

The Sa-  
men's o-  
nitie.

Figurati-  
ue speches  
their pre-  
grace.

Iohn. 1.

## Of Baptisme, and

n. 5.7. pistle of Iohn. Also this vnion and coniunction of vs with God, is figured in the bee calleth him selfe the Kyn, and in the branches. Also by the marriage in the Gospel, calling him selfe the Bridegrome, & vs the Spouse. Yea, & by the Eating of his fleshe and drincking of his bloud. He can draw vs no neerer, nor couple vs no faster to him, then him selfe to be in vs, and vs to dwel in him. Thus yee see how the sacraments, that is to say, the faith annexed vnto Gods promises, ioyned to the Sacraments, getteth vs more grace and sauour, increased and growing out of one promise and figure into another. For the thing signified by the sacrament, or figured by the figure, hath euer the promise vpon it. As in Baptisme, the holy Ghost is promised vs of Christ: and in the supper, his bodye to be broken & his bloud to be shed for our sinnes, are promised to vs that worthely receiue them. And therefore our sayth staied vpon these promises, obteineth vs grace and forgiveness of sinne, once known that

## *the Lordes Supper.*

vs with his name, tolde vs to be our al-  
mighty one alone, for all sufficient sa-  
uour. As did Ioseph after long trou-  
bling, fearing, and molesting his bre-  
thren and father to, at last with teares  
and weeping, shewed him selfe to be  
their owne brother Ioseph, whom God  
had sent thither before, for their great  
comfort. Let vs therfore fight constant-  
ly and contend in this mighty battail,  
to exercise our faith, that we might bee  
instructed and armed with patience,  
and peace of conscience vntill the mor-  
ning of Chzistes comfort and helpe be  
sprongen ouer vs; albeit yet we halt  
with Israell on the one foote: that is to  
say, we feele our fleshe al too weake to  
walke vpight in Chzistes preceptes,  
and our affectes strugling yet againste  
his spirite. This much be sayde for the  
feeling and tryng of our selues to bee  
prepared vnto the worthy receiuing of  
the Lords supper.

*The institution of the sup-  
per of the Lord.*

**E**

**When**

## Of Baptisme, and

**W**hen Christ sat at his last supper with his Disciples, he took the bread in his hands, and gaue thanks to his father, and broke it, and gaue to euery one of his disciples therof, saying. *Take it, eate it it, this is my body which is broken for you.* And likewise of the Cup, saying, *This Cup is the new Testament or couenaunt in my bloud.* See that yee doe this, and as oft as yee shall doe it, doe it into the remembraunce of me. Let vs now beholde and obserue diligently for our doctrine the action with all the circumstances of this supper, and we shal see with the eie of our faith maruelous present consolation. Wherefore this holy supper ought highly with all reuerence to be eaten and iterated. Here we see with our bodely eyes, the holy bread broken, and the holy wyne powred forth, (for holy it is now consecrated into so holy an vse) but with the eye of our faith, we see presently Christes body broken, and his bloud forth powred into the remission of our sins. Again, we see with our exterior eyes the

ye of  
yth  
it seeth  
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## the Lordes Supper.

the breade and wine given to vs, but  
with the eye of our faith we see as pre-  
sently his body crucified, and his blood  
shed and given vs. Now is his body  
thus broken, & his blood thus shed, all  
together ours for ever. Now is Christ  
thus once suffering, risen & sitting on y<sup>e</sup>  
right hand of his father al ours, which  
is perpetual praier. For what thing is  
more frely ours, then y<sup>e</sup> which is given  
vs with his own mouth, & deliuered vs  
with his owne hands, into our hands &  
mouthes? yea but wherefore is he thus  
giue vs: verily to eat and to drinke him.  
That y<sup>e</sup> we eat & drinke bodely, is recei-  
ued into our bodies and conuerted into  
our substance, made al one flesh & blood  
with ours, and we all one with it. And  
here muste we ascende into that spi-  
rituall eating and drinking by sayth  
whereof Christ spoke saying. *My words*  
*are spirite and lyfe, the fleshe profiteth*  
*not.* It is the Spirite that gyueth  
this lyfe whereof the iust lyueth. It  
is the Soule that eateth and lyueth  
by this bread, and not our bodies of

A spirit  
essence.

Iohn. 6.

Ab. 2.



## Of Baptisme, and

the which eating, saith Iohn. Who so eat  
eteb my fleshe, and drinketb my blond, be  
dwelleth in me and I in him. Now therea  
fore our soules thus eating him by  
saith, haue Christ present, and he is in  
vs by grace gouerning vs with his ho  
ly Ghost. And he that gaue vs himself,  
it cannot be other wise, but with him,  
is giuen vs also all that is his, eyther  
done, or suffered of him in his bodye.  
8. Then are wee sure by our sayth in  
this word. *Dedit, dicens, accipite*, he gaue  
it vs saying, take it, that he is oures  
with all his. He was borne therefore  
for vs of his mother, that we should be  
borne againe by Baptisme of the holy  
Ghost. He was borne for vs the sonne  
of man, that we thoroow him might be  
the sonnes of God, he was tempted for  
vs, and bore away the victoery, that his  
victoery might be ours, he fulfilled the  
law, and was the most righteous, that  
his righteousness might be ours, his  
wisedome couereth our foolishnesse, his  
holinesse correcteth our vnbeliefe, his  
innocency swalloweth by our wicked  
nesse,



## the Lords Supper.

nesse, his redemption setteth vs in a spirituall liberty, he was made weake to make vs strong, mortall to make vs immortall. He descended into the earth that we should ascend into heauen, his death is our life and taketh away our sinnes, and for death and worthy damnation, he giueth vs him selfe in this present supper, our euerlasting life and saluation, he is made for vs of the father, Our righteousness, our redemption, satisfaction. &c. And a Esay saith, He was wounded for our transgressions, and so smitten for our vngodlines, for the punishment of our correction and peace making was laid vpon him, and by his stripes and his hurt, we are healed, the Lorde layde our wickednes vpon him to pardon vs. These therefore his present giftes and wordes can not deceiue vs. Take it, eate it, this is my bodye which is for you broken, for in that he biddeth vs take it, he certifieth vs y<sup>e</sup> he is al ours. And in that he biddeth vs eat it, he assureth vs, himselfe to be all one substance with vs, God and man

1. Cor.

1. Cor. 5.  
Christ is  
satisfac

## Of Baptisme, and

beifving our souls, and sanctifying our  
bodies, to bee glorified with his, in the  
resurrection of our flesh. We must ther  
fore obserue diligently these words, he  
gaue it vs, bidding vs, Take it, eat it, &  
drinke it, and especially these words ad  
ded. which is for you broken, which is for  
you giuen, which for your sins is shed.  
For herein consisteth the pithy waight  
and our present comfort, here is that  
heauenly spiritnall fode of our soules,  
where with we are refreshed, dayly  
comforted, and confirmed for euer. So  
oft therefore as we doe celebzate this  
holy supper, we must do it into the re  
membzaunce of his death, for this in  
comparable benefit and loue vnable to  
be expzessed, rendring to him praise,  
glory, and thanks immortall, which li  
ueth and raygneth with the father and  
holy ghost for euer. Amen.

Wherever yee shall diligently obserue  
that in the scriptures, where two or  
three things be so inseperably krypt to  
gether that eyther one of them may not  
be deuided from an other, or els one  
must

## *the Lords Supper.*

must needs follow the other : It is attributed to y<sup>e</sup> one, that y<sup>e</sup> verely pertayneth to the other, & one name serueth them both or all three. As for because at the preaching of the Gospell, there followeth some Christian congregation gathered together in the beliefe therof, and at last, they possesse the kingdome of heauen, therefore is the Gospell, or the remission of sinnes which followeth the preaching therof called the kingdome of heauen, as in *Math.* Repent yee for nigh is the kingdome of beauen. Sayd John Baptist. Where the kingdome of heauen is taken for the remission of sins or for the Gospell. And in 18. *Math.* Who is greatest in the kingdome of beauen, there is it taken for the congregation of the faythfull. And for because meate is not eaten without bread, therefore is breade taken for meate and for all manner of bodily sustenance. In the person of Christ, where the Godhead is inseparably knit to his manhood, it is attributed to the manhood, that which verily pertayneth to the godhed, as in *Iohn*

## Of Baptisme, and

3.

No man ascendeth into beauen, but he that is descended, the sonne of man which is in beauen. Here the sonne of man is taken for the Godhead, for as yet, when he spake these wordes, his manhood was not ascended. The scripture saith christ dyed, when it was his manhood onely that suffered. Now to my purpose. In the signes or Sacraments, there are many thinges inseperably ioyned together, if they bee of Chyristes ordinance, as yee see in this diuision and order following, wherefore euery one is called by the same name, that the other is called, which sudden sunderly attributing of the same name and substantiue speech, not knowne nor obserued, make men to appeare to speake straungely, yea erroneously to some men, when they both beleue and speak truely and Godly.

### In Baptisme.

I { The element is { water.

The

# *the Lodes Supper.*

2 { The worde of Institution, is } *Goe your wayes, and Matha  
teach all nations, baptizing the in the name  
of the father, the son,  
& holy ghost: which  
words with the element, make the Sa  
crament.*

3 { The word of promise, is — } *Who so belieneth, & is Mark. 16  
baptized, shalbe saved.  
Faith in this promise, maketh present  
the holy ghost in the  
beleevers heart. now  
bozne anelwe.*

4 { The thing, } *The holy Ghost, making holy, purifying,  
& renewing the soule.*

*In the Supper of  
the Lorde.*

1 { The elements } *Breade, and Wine.*  
are —

# Of Baptisme, and

26.

2 { The wordes  
of institutio  
are these, —

When Iesus had supped, he tooke the bread into his hands, &c. Which wordes being duely spoken, it is the Sacrament.

6.

3 { The words of  
promise, are  
these, —

Who so eateth my flesh, and drinketh my blood, dwelleth in me and I in him. The beleefe in this promise bringeth the thing present into the heart of y<sup>e</sup> faithfull receiuer of the Sacrament.

4 { The thing is

The body of Christ crucified, and his bloude shed into the Remission of thy sinnes.

Nowe are these speeches true. The Sacrament of Baptisme, is the regeneration

## the Lordes Supper.

raction and the renouation of the holy  
ghost, purifying and giuing saluation,  
so that it be attributed vnto the cheefe  
thing in the Sacrament, which is the  
holy ghost.

Likewise if it bee asked. whether in  
the sacrament of the supper of the Lord  
there be the very naturall & real body of  
Christ; thou seest it the fourth in order,  
and is so called, for y<sup>e</sup> inseperable vniō  
of it, w<sup>th</sup> the sacrament, words and ele-  
ment; so that the bread is so called, the  
word is so called, and y<sup>e</sup> thing it self,  
must needes bee called the same that  
it is. The bread & the word, are so cal-  
led sacramentally: but the thing is so  
called verily, really, and naturally.

And here is offered y<sup>e</sup> question, whither  
an infidel, or an vnworthy wicked per-  
son eateth the body & drinketh y<sup>e</sup> bloud  
of Christ at the supper: vnto the which  
Austen answereth very wel in his 21.  
booke of the city of God, putting diffe-  
rence betwixt the Sacramente which  
standeth vppon the Elements, and  
words of institution, & betwixt y<sup>e</sup> thing  
which

Infidels  
ceiue the  
cramen-  
not the  
thing.  
Austen



## Of Baptisme, and

Which standeth in these wordes of promise, & faith therto ioined. And again, in a sermon of the Sacramentes of the faithfull. These are his words. He that dwelleth not in Christ, nor Christe in him, doubtlesse he neither eateth his fleshe, nor drinketh his bloud, albeit vnto his own condemnation, he eateth & drinketh the sacrament of so great a thing. Were ye see þ one may receiue the elements, as the bread & wine, and not the thing, As was Simon Magus baptised in water, receiuing the Sacrament, and yet not the holy ghost renewing him. And Iudas sitting at this supper, did eat the sacrament of the breade and wine, but not the thing, For Satan entred into him, after Christ had raught him the morsell of bread.

.13.

*What it is, worthely or  
vnworthely to receiue the sa-  
crament.*

**F**irst ye shall know, that there cometh no fruit vnto any receiuers of  
any

## *the Lords Supper.*

any sacrament, but onely vnto them;  
that call into mind the death of Christ  
with holy and deuout remembraunce,  
that he was crucified for their sinnes,  
& washeth them away with his blood,  
giuing him thanks immortall, high  
prayse and glozy in this sweet remem  
brance and faith. Onely vnto such men  
Christ commendeth, and hath commit  
ted his body. Onely vnto these men he  
draueth forth his blood: For these  
men onely was he offered vp on the al  
tar of the crosse. So that they doubt  
lesse slip from the trueth, that beleue  
Iudas to haue had receiued the same  
same thing that the other Apostles re  
ceiued. For they eat not verily the flesh  
of the Lorde, which in him dwelleth  
not, nor he in the, for Iohn the Euange  
list euen the next guest at Christs els  
bow, sitting at his messe testifieth, that  
as soone as Iudas had receiued the sop, the  
diuell entred into him, for his guest into  
his soule. Item young infantes & men  
bestraught albeit they be the members  
of Christ, yet may they not with fruite  
re

John. 13.

# Of Baptisme, and

receiue it, for the persons maye not rightly remember the mystery of their redemption, nor deuolye examine and prooue themselves before, nor giue thanks therfore, which thinges are cheefly required at the celebztion of this holy feast.

1 Cor. 11.

he proo  
of our  
s.

*Paul* biddeth euery man prooue, try, insearch, & examine him self before he eateth of this bread, and drinke of this cuppe: for if we had truely examined our selues, we should not haue had ben so punished of the Lorde. Whose mind is, that they are without peril, that descend into their own selues, and with great detestation of their sinnes, desire to be the same that they heare, that is to saye, the members of the bodye of Christ. Neyther vnaptly is this probation of our selues called the parte of the commemoration, when there can be no commemoration without the inprobation of our selues.

Iaco.

First therfore let vs examyne our selues by the touchstone and squyre of Gods commaundementes, which as a glasse

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## *the Lords Supper.*

glasse, shal shew vs to our selues to be nothing els in al our dedes, life, words & thoughts, but greuous sinners. Then let vs try our selues whether for oure sins we be sorie in hearte, & vnfainedly repentant, full minded to practise our baptism in mortifying our affects, changing our life by faythe, burying oure sinnes in Christes woundes, with him to rise againe into a newe state of liuing. Let vs try our selues to knowe vnder what degre of the Lawe wee bee, as it is before expressed. Search whether thou arte so glad to forgiue al that haue hurte thee, euen as thou wouldest bee forgiven of God: Looke whether thou canst espye thine owne secret birth poison, and loue to thy self sought in al thy deedes, thoughtes and wordes, rather then the gloze of God & profite or edifying of thy neighbour? And now see whither thou hast, or desirest to haue that faith and loue, which God commandeth thee to haue to him & to thy neighbour, & be heauie y<sup>e</sup> thou hast them not in that perfection wher  
in

## Of Baptisme, and

pr. 10. In thou art bounde to haue them, that patience, confidence, constancy, humilitie, temperance, chastitie, and a will in al thinges confozmable vnto Gods will. And if thou acknowledgest these thine own sinns and imperfection vnfeignedly, yet art thou a member of the body of Chziste, as writeth Paule, and maiest sit downe with feare and reuerence, giuing thanks to God for this inestimable benefite of our redemption. But this iust probation as our Papistes neuer practised it in themselves, so neuer yet taught it they their flocks.

Whiles wee therefore thus expende and prooue oure selues, considering who wee were by Adams fall, from what perilles and euilles wee are by Chziste deliuered vnderferued of vs, what giftes are giuen vs vnlooked for, and agayne, what we professed at our baptisme, into whose discipline we entered, what battaile we toke in hand, vnto what a Captaine and Verdemane by it we were conaigned and annointed.

## *The Lords Supper.*

ted, called christiāns of y name of Christ  
vnto whom we were professed and our  
selues yeelded, & yet, in all this proba-  
tion and remembraunce of our selues,  
our benefites by Christ: we must ap-  
peare to our selues sufficient, and vn-  
worthely with condigne thanks to  
haue remembred and beleued al these  
benefits: and we therfore in our selues  
euer to confesse vs unworthy with the  
Centurion, that Christ should enter in  
to our houses. But be it in case we Math. 8  
might, with any outward fayned pro-  
bation deceiue all men, befoze whome  
we testifie our indignitie and declare  
our faith, yet cannot hee bee deceiued  
which onely searcheth and inseeeth  
heartes and raynes, which also is the  
mind and spirite of that body which is  
compact and framed of the congregati-  
on of all faithfull men.

Also as the Apostle warneth vs, To Rom. 6.  
mortifie our bodyes, to be buried and to rise  
with Christ: So exhorteth he vs to not  
suffer sinne to raigne in vs. He com- 1. Cor.  
maundeth vs to purge and to make vs Acs. 1  
**D** cleane

cleane from that olde leauen, and to be  
purified by faith. But verely full cold  
and vngodly is the probation that de-  
pendeth of mens lawes and decrees:  
fith he sayth. They ought not to be  
reckoned well proued, which commend  
and praise themselues, but they whom  
the Lord commendeth: which commen-  
deth none but suche as alowe and ap-  
proue his will, knowne by the scrip-  
tures. Let not therefore this saying  
of David neuer goe from thy minde.  
Blessed is the man whom thou teachest O  
Lorde: And oute of thy lawe instructed  
him.

And yet albeit y in these men which  
thus proue themselues and so eat wor-  
thely, there is continuall battaile with  
sinne, which they beare about in their  
bosoms, yet eateth he not vnworthely.  
Which taken and holden with the spi-  
rite of penance endeouureth and aspi-  
reth vnto this one thing, that as he is  
dead with Christ from sinne, even so,  
as I said before, he striueth to arise a-  
gaine with him into a new life, not  
yeet



## *the Lords Supper.*

peelding him selfe to sinne any more,  
to haue dominion ouer him, but o-  
uercommeth the infirmitie of his flesh  
with the vertue and power of the spi-  
rituall lawe that mortifieth affectes. Iob. 7.  
For a Christians lyfe is a continuall  
battaile.

And as it is a glorious thing, to fight  
and haue victoꝝy, euen so to be ouer-  
come, it is not only shame in the tents  
of the Christian fieldes, but also death  
and damnation. Wherefore the fleshe  
and bloud of Christ, euen for this cause  
specially are asked at the Lordes table  
of them that are faithfull, that as war-  
riours and souldiers are fed and anoin-  
ted with oyle, euen so are Christs war-  
riours fed and strengthened with the  
excellent vertue of the sacraments, that  
they might continue and be strong in  
battaile, and resist the engins of temp-  
tations, so that there be no condemna-  
tion vnto them that are graffed into Rom. 8.  
Christ Iesu: albeit there be sinne, but  
not imputed for their faiths sake.

But now as faith is the foundation

## Of Baptisme, and

of al our righteouſnes and well doing,  
euen ſo is it the ground of our probati  
on: For who is it that hateth the domi  
nion of ſinne, or ſinne it ſelfe hauing  
the dominion ouer him, and want the  
faith: or who can diſcerne or make diſ  
ference of the body of Chriſt, that is to  
ſay, examine and proue himſelfe, whe  
ther him ſelfe be of the body of Chriſt,  
and the true and intiere holt member  
of his Church, which either know not  
Chriſtes law or institution, or will re  
iect it: Wherefore the true preachers  
teach that neither our lippes, are to be  
prepared, nor mouthes and gumes to  
be waſhed, that we might wortheily  
receiue it, and much leſſe glorious and  
coſtly apparell, choyce of day, nor num  
ber to be ſought for it, neither to attri  
bute anye thing to our ſelues, for  
our owne wortheie preparinges, by  
confessions auricular, penance en  
ioyned, ſatiſſactions or other good me  
rites. For Chriſt did not institute this  
table for men filled with workes, and  
truſt in their owne merites, but for  
men

take  
ence of  
ordes

ing men  
they be

men

## the Lords Supper.

men fasting: that is to saye, of faith  
humbled, contrite, afflict in spirite, no-  
thing ascribing to their owne selues.  
They hunger not for Christe that are  
full within their owne iudgement, no  
more then they admit and receiue the  
Whisition that appeare hole in them-  
selues. But it becometh here to remem-  
ber the reiect Pharisee, puffed vp with  
boasting of his owne workes, and the  
receiued Publicane, confessing his own  
sinnes. And in few wordes they proue  
not them selues a right, which make  
cleane the outward side of the dish, the  
inside all foule: When in the onely  
mind and heart, either pure or vnpure,  
clean or foule, it standeth, whether we  
receiue the sacrament worthely or vn-  
worthely. Furthermore, as Iohn to  
witnes, There is no man without sinne,  
so is there some sinne vnto death, and  
some not vnto death. They sinne vnto  
death, that obstinately perseuer in o-  
pen crymes, wittingly, or els of an af-  
fected ignorance impugning the truth.  
neuer examining nor prouing them-  
selues

VWho  
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selues a

1. Iohn.  
1. Iohn.

## Of Baptisme, and

II. selues tryed at the word of God, which  
maner eating this holy supper, eat and drinke  
worthy their owne condemnation. But the  
both ther that sinn not vnto death being pe-  
ned nitent, albeit they be negligent in the  
at a prouing of them selues, by the reason  
of the fraylty of their fleshe and of some  
ignozaunce, for whom wee and they  
ought to pray: yet for their indignity,  
are such tryed and punished of the lord  
vnto their owne correction, least they  
be condemned with the worlde, when  
the indignitie of the first that sinne vnto  
to death, asketh death perpetuall and  
condemnation, where yee see the guylt  
of the cyther vnworthye is vnylike,  
which commeth of the abuse of the sa-  
crament: For vnto the one vnworthye  
part, the fault and guylt bringeth  
condemnation, and to the other it bringeth  
but transitory punnishment for  
their correction. For the Apostle teacheth  
that at Corinth there were many beleeuers  
that were plagued with transitory paynes,  
for that they behaued them selues at this holy Supper  
negligently

## *the Lords Supper.*

negligentlyer then the dignity of the thing required: and therfore were they smytten not onely with diseases, but also with death temporall, that other lyke rashe and negligent vnworthy eaters, fearing at their ensample shold beware and admonished. For euen sudden death is a payne inflict for sinne.

For in that the Apostle sayde: *Manie sleepe*, we vnderstand that such punished persons shoulde lyue agayne in ioy. For the scripture sayth them to sleepe which shall rylse into glory, and therefore hec sayth plainely, that they are corrected of the Lorde, least they shoulde be condemned with the world. Of whose sorte, doubtlesse were they whome the Apostle rebuketh, partly because the congregation of the poore, not tarped for, they did cate the supper, as though it had beene their owne priuate supper: So that they exceeding with a certaine excesse and superfluity, sought the meat of their owne bellies rather then the meate of their mind, nothing regarding the næde and

*Acts. 5.*

## Of Baptisme, and

8. 10. pouerty of their owne members: And partly because they were puffed up with a certain suppinitie, sluggish, ease and idlenesse, mixing them selues with the heathen idolaters of their owne cytie, eating and drinking with the at their tables befoze their idols, not remembering the slander giuen to their weaker brethren, redeemed with Chyistes blood.

Surely their offences might haue seemed but light, to themselves which had knowledge, as it were in thinges of themselves not hurtful, and might appeare in sight not vnlawful, but indifferent, as some of our ceremonies appeare to some men this day: but yet doth saint Paul prosecute and note them, with such earnest gravity, that not onely the selfe supper, but also the mystery thereof, he so layeth it befoze our eyes, that he affirmeth by such offences, we prouoke the wrath of God vpon vs: and that hee woulde thereby so warne vs (both the excellency of the Sacrament, & also the dignity thereof so requiring) that

## *the Lordes Supper.*

that we should haue this circumspecti-  
on, euen in euery act of our life and rite  
to holde and keepe oure selues wisely  
without al manner offendicle, within  
the limits of measure and discipline.

When the congregation therefore  
admit not vnto this supper, open cri-  
minious persons, except they espy some  
eident tokens of repentance, they doe  
it after the ensample of Paul, deliue-  
ring vp vnto Satan that incestious <sup>1, Cor.</sup>  
Corinthean, which defiled his own step  
mother. So that it followeth yet, that <sup>Of th</sup>  
of these men the bread and Wine is <sup>worth</sup>  
receined most vnworthely, which al- <sup>ceiuen</sup>  
beit they be not openly knowne of the  
congregation, yet vnto deathe and to  
their owne damnation may they eate  
and drinke it, for their owne hid obsti-  
nate perseueraunce in sinne: whereby  
they are excluded from the heritage of  
heauen. Of the which sorte are they  
that for fear of shame, for lucre and ad-  
uantage, sayn themselves of Christs  
religion and of the Gospell, as did Si-  
mon Magus pryze the power of God, to  
doe



## Of Baptisme, and

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do miracles, that he might be y more  
esteemed among his owne faccion. Or  
such as for fauoure and aduantage, to  
be esteemed and retained, dissemble  
their vngodlynesse, cloked with holye  
orders of succession of apostles with a  
postleship and byshoprick, as did Iudas  
the betrayer, which although hee had  
made a bargain with the Pharisees  
agreed both of the pryce of Christ and  
Christians to be sold, yet hee returned  
vnto the same messe at the Lordes ta-  
ble, to be partaker with his disciples  
of the same sacrament. At this messe  
with Iudas sit they or stande, all hy-  
pocrites pharisees, papists, simoniaks,  
filthy concubine keepers, aduouterers,  
proud prelates, drunkards, deuourers,  
couetous persons, malicious murthe-  
rers, and yet sayne they a dayly eare  
confession, that they mighte in sighte  
woorthely appear to come to the holye  
supper, nothing lesse hypocrites, con-  
cubinaries, fornicatours, &c. So that  
if they should lye a dying, yet shoulde  
they not, vntill the sinnes forsake  
them,

## the Lordes Supper.

them, leaue their abhominable prodigious beastly living.

But in what place of the vnworthy Vnworthy receiue  
receiue, these men ought to bee put, which not duely by their abhominable  
abuse haue changed & altered this most  
holy supper, by their owne newe and  
straunge decreed bayne rites and vn-  
godly traditions, haue so violated and  
broken Christs first institution, that of  
the same supper that Christe celebra-  
ted and confirmed by his inuiolable  
ordinance, ther is nothing, not so much  
as the name, or very little left, of what  
vnworthy sort, are these men, God see  
to it and be iudge. Cyprian in his epistle Cyprian  
to Cecilius, warneth earnestly & sharp-  
ly, that in the administration of the  
Sacramentes, we shoulde not in anye  
wise, nor in no thing, swarue from  
the preceptes of the Gospell. But the  
Disciples shoulde obserue that that  
their master Christ taught and did it.  
And he denieth also, those men wor-  
thely to be called, eyther the friendes  
or disciples of Christ, which violate or  
breake

## Of Baptisme, and

**break** their masters commandement,  
wine or alter his ordinaunce, as did certaine  
men in his tinte, put onely water in  
to the cuppe, when Chzist consecrated  
wine and no water, of whome Chziste  
testifieth in his Gospell, saying: Ye hy-  
pocrites, ye cast away my commaundements  
to set fast your owne traditions. I wil not  
here tell that at euery man knoweth,  
even y licentious fraud of them, which  
to nourish their owne priuat filthy lu-  
cre, and filthier idlebellies, haue turned  
this holy supper, not without a greate  
Mysterye celebzated in the euening:  
(which time the apostles euer after ob-  
serued) and this common communion  
for manye together to receiue, into a  
priuate (I wil not say, chozlish) break-  
faste, selling it vnder the Cloake of  
their owne merites. And so muche  
the moze guiltie of the Lordes bodye  
and bloude are they, for that they en-  
treat, handle, and behaue themselves  
so filthily and so cruelly, that the scrip-  
ture in euery place, crieth so out aganst  
them, that their indignite and lothely  
bn

## the Lordes Supper.

vnworthinesse, neither may, noz ought  
no longer to be suffered.

Also Chrysostome sayth, that they are Chrys  
not onely guilty of the bloude of Christe; Homil  
which in Temples by the abuse of holy sa- vpon  
craments, seeke and follow terrene and vn-  
lawfull lucre, conuerting the honourable  
religion into the occasion of vngodly mar-  
chandise, but also they that buy and sel the  
giftes of God, when they shoulde knowe it  
written. That thing freely to bee giuen Mat. 10  
which they freely receiued: wherefore  
needes must they be guilty of the body  
of the Lord which inuite and compell  
men, for their gifts in buying and sel-  
ling, to doe that thing which violateth  
and subuerteth the doctrine and tradis-  
tion of Christ.

And surely Ambrose speaking of the Ambro  
vnworthy eaters, saith. Those men to be  
vnworthy of the L O R D E after the A-  
postles minde, which otherwise celebrate  
this Mysterie, then it is deliuered of  
the Lorde: for hee may not be deuoute and  
godly, which presumeth and taketh it o-  
therwise, then it was giuen of the first au-  
thour.

## Of Baptisme, and

the same. It would gladly be known what  
shoulde be answered vnto these ho-  
ly fathers, which al with one voice  
detest and damne this violated rite  
and abuse of the Sacramente thus  
deformed, so prophanely abused, and  
popishly celebrated, as yee see it this  
day, which also vtterly deny it, that it  
is lawfull, (Christs commandement &  
institution abrogated and despised) to  
be turned into the doctrines & decrees  
of men. And that thing which was  
once done iustly according to the scrip-  
tures, in al churches so many yeres, we  
may not suffer it to be altered of men,  
by no authority of scriptures, by no ex-  
ample of y<sup>e</sup> old holy doctours, by no iust  
cause, but onely for the filthy lucre and  
vnrasonable gifts of a few hirelings,  
to stand still thus violated, deformed,  
and prophaned. They therfore vnwo-  
thely eat his flesh, and drink his blood,  
which thirsting the innocent bloude of  
Christs poore Church, persecute and  
sley those good mē, that speak or write  
against their bloody acts and deedes,

## *The Lordes Supper.*

of whom the prophet *I say* sayth, *Swift* Isai. 5.  
*are their feete to shed bloud.* Neither

take they the wordes of the Apo-  
stle any lesse fleshly then did the blou-  
dy Capernaïtes take Christes, when  
they said, *How may this man giue vs his* Iohn. 6.  
*flesh to eat?* It is therefore manifest,

that these bloudye and fleshly eaters  
and drinkers, receiue Christe with as  
vnpure hearts, and as filthy mouthes,  
as did they that nayled him to the  
Crosse, wounded his body, and gaue  
him Gall to drinke. Also it is ma-  
nifest, that the guilt and sinne consist  
not, nor is not committed in the bodi-  
lie touching of his naturall body, but  
by contempt and abuse of so holy a sa-  
crament. As contrariwise, the fruite  
thereof standeth not in the touching  
and vse of his corporall presente bo-  
dy, but in the spirituall embracing  
thereof by sayth, whereby the spirite  
of sayth eateth verily y<sup>e</sup> flesh of Christ,  
and verily drinketh his bloud.

After this manner sometime, men Guilty of  
maiesty  
the Emperours.  
were called guilty of y<sup>e</sup> maiesty, or trai-  
tours

## Of Baptisme, and

fourres, which continually despised  
the gloꝛy or dignity of the Romans.  
And they called iniurious vnto the  
Emperour, that theye downe his  
mage or rased his picture, or any let  
ters from him, whiche thing was as  
hainously taken, as though they had  
layde violent handes vpon the Empe  
rour himselfe. And euen so are they ve  
rily guilty to Gods maiesty, and trai  
tors to him, which violate & contemne  
the institution and law of him, and do  
contrarye to the thing which hee com  
manded and ordeined. So are they Guil  
tye of the body and bloude of Chryste,  
which comming to his Table, neither  
with the due honour vnto the Lorde,  
nor with that discipline that the sup  
per requireth, nor with the same mind  
and sayth that the body and bloude is  
receined, prosecute not this mistery in  
stituted of the Lorde, but eyther neg  
ligently little regard it, or vtterly con  
temn it, as they were wont which as  
the Apostle wryteth, Crucifie Chryste  
a fresh in themselues, and set forth the  
bloude

rificers

rificers of

ist again



## *the Lordes Supper.*

bloud of the couenaunt for a laughing  
stock, treading it vnder foot, by which  
they were sanctified, for it is said. That  
the greater the maiesty is, the greuouser  
is the sinne, and the more is the indigni-  
tie and vnworthines committed against  
it.

Also these Jewes and Gentyles are  
guilty of the mystical body of Chyriste,  
which draw forth & shed the blood of his  
Church, which is euen the very bloud of  
Chyrist: And thus are the wicked and co-  
uetsous curates called in scripture gultie  
of y<sup>e</sup> blood of Chyrist, which feed not their  
flock with the food of Gods word, but fa-  
mish them for hunger. And they are in-  
nocent of the blood, which with al dili-  
gence feede Chyristes Church, redeemed  
with his blood, with the worde of God.  
And they are guilty of the body and  
blood that beleue not, for so is eating  
taken. Where he is commaunded to eate  
the booke. And they are vnguiltie after  
Austen, that eat the flesh and drinke the  
bloud of the Lord according to Chyristes  
saying. *I am the living bread, which am*

Inno-  
blou-  
ders.

Ezec.

Acts.

Ezec.

Iohn.

## Of Baptisme, and

come downe from heauen, who so eat of this bread, he shall live euer.

And at last (as it were by the way) to take awaye the Carnall sence of the transelemented simbols, which the papisticke Scholemen call trasubstantiation of the breade and wine: that is to say, adnihilation or naught making of them, destroying the substance of them both, so that there remaineth no more breade nor wine after the Priest hath breathed ouer them: yee shall know that the vnworthye receauing consisteth not in any outwardnesse, so that any man shoulde so eate and drinke his iudgement, but it standeth in the inward offence, that is to wit, in thoughtfull negligence, pryde, enuie, mallice, concupiscence, couetousnesse, vnfaithfulness, wickednesse, &c. Which infidelitie with her wicked frutes taken awaye, the Sacrament bringeth no hurt with it. For well teacheth the Apostle. Whole men to eate worthely, that proue and examine them selues, shewing playnly that the well of all indignitie and

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## the Lordes Supper.

unworthynesse dependeth of the minde,  
and not of the exterior and outward  
signes. And plaine it is, all thinges to  
be pure vnto the pure, but to the polluted  
and infidels, there is nothing pure, because  
their mynde is polluted. And Chzist saith,  
That which entretb into the mouth defileth  
not the man, but that which goeth out of  
the mouth vnpureth him, Which thing  
anon hee expounding sayth, yet vnder-  
stande yee not, that what soeuer goeth  
into the mouth, descendeth into the bel-  
ly and is cast into the sedge? But the  
thinges that goe forth of the mouth  
come from the heart, &c. playnely tea-  
ching, the wicked and corrupt minde to  
bee the fountayne of all imparitie. But  
contrariwyle wee reade, that to the  
mynde enstruct with fayth, and know-  
ledge of the doctrine of Chziste, these  
thinges are pure, which to myndes  
euill taught and enstruct are vnpure.  
In wine there is no fault of drunken-  
nesse, as neyther in meates there is no  
fault of surffeting, but the mind seeking  
to much her owne pleasure in eating  
and

Tit.

Mat.

Rom.

## Of Baptisme, and

and drinking is the auctours of the sinne,  
wherefore the interiour thinges purged,  
the exterior must needs be pure.

The apple of Paradise bitten of *Adam*,  
had no venoume in it, but the fountayne  
of euil, was the venoume cast of the ser-  
pent into their minds: and therfore from  
thence came the euil, from whence came  
the venoume. Yea the set mind to violate  
the law of God, made them guiltie of  
death ere he did bite or tast of the apple.  
For it can not be but noysom and pesti-  
lent what so euer our minde embrace at  
the perswasion of the deuill. The morsell  
of bread was venoume and poyson vnto  
*Judas* saith *Austen*, not that the bread  
in it it selfe was venoume or hurtfull,  
but because he himselfe being euil,  
wickedly bled so great and  
holy a Sacrament.

*Prayse the Lord.*



Most comfortable lessons, touching our sal-  
uation in Christ, hand'ed by M. Theodore **6**  
Beza, in his 45. Epistle



See that you are altoget-  
ther so ignorant of true chri-  
stianity, that you do not suf-  
ficiently know wherein to  
improue vs, or wherein to approue vs.  
As touching therefore the great mystery  
of our saluation, vnderstand thus much.  
Euen as wee doe consider *Adam* not like  
some singuler persō, but as a stock & stem  
from which all mankind hath proceeded,  
and therefore we are called the children  
of wrath, so also we must consider *Christ*  
not like one onely man, but as a liuely  
tree, out of which by grace we are borne  
again, euen as we are by nature proce-  
ded from that rottē and corrupt tree. For  
we must like branches plucked from *A-*  
*dam* cleaue vnto *Christ*, that frō him we  
may draw the sap of life to a happy and  
eternall life both of soule and body, euen  
as being infected with the pestilent sap  
of *Adam*, we did drawe a miserable life  
vnto eternall death. Therefore we must

Ephē.

## Of Christianitie.

needes bee grafted and whited wholly to  
Christ both God and man, that he may  
communicate himselfe with vs, and that  
we may truely become flesh of his flesh,  
and bone of his bones: which communi-  
cation and engrafting is onely peculiar  
to the faithfull with Christ. For it is the  
free gift of God who first loued vs, when  
as we hated him, and doth offer vs this  
grace: to wit Christ, by his word and sa-  
craments, as seals put to letters patents,  
which offer least it should be in vaine, he  
doth together giue to vs his elect his ho-  
ly spirite to open our hearts, first that we  
may vnderstand this greate misterie of  
god, thē that we may so assent vnto, and  
beleene the promise of God, that we may  
certainly be perswaded in our selues, that  
this promise of saluation doth belong vn-  
to vs, and that we may feele the same ef-  
fectuall in vs. Therefore God doth offer  
his sonne vnto vs both in his worde and  
Sacramentes to be our iustification and  
sanctification, that by this meanes the  
whole praise of our saluation may bee  
wholly ascribed vnto him. But this know-  
ledge

## Of communication.

ledge and full perswasion, of which faith is made, by which we do truly and in deed apprehend whole Christ, yet after a spirituall manner. God doth worke in vs Eph. 2 by his spirite, by the bond whereof we do begin thoroughly to be ioyned vnto christ. Yet neuerthelesse we doe not fetch him from heauen, nor include him in the water, bread, or wine, neither do we tie him or transubstantiate him therevnto, but being by faith carried vp euen vnto him, we do embrace him sitting at the right hand of his father. Heb. 8 Col. 3

What effect the communication of Christ hath in vs.

**B**ut we must see more narrowly what benefite cometh vnto vs by this communication. It seemeth that the Apostle hath comprehended it in one word, when he saith that Christe is made vnto vs of God, wisdom, righteousness, sanctification, and redemption, which notwithstanding may be fitly reduced vnto two heads 1. Cor. For by the name of wisdom, is understood, that knowledge and full perswasion: to wit faith, by which we do not apprehend



## Of iustification.

hend the righteousnesse and sanctificati-  
on in Christ, and our redemption is the  
last ende of all these. Let this therfore be  
concluded, that because we are ioyned  
vnto Christ, we are iustified and sancti-  
fied by him alone, that he which reioy-  
ceth may reioyce in the Lord.

As touching iustification.

**B**UT because that God is righteous-  
nesse it selfe, he cannot haue any fel-  
lowship with man that is vnrighteous.  
Therefore that wee may stande before  
him, it is needfull that we bring righte-  
ousnesse, and that same mosse perfecte,  
which no man hath, but he which hath  
not onely not broken the lawe by any  
meanes, but also hath fulfilled it in all  
pointes fully. And such there was neuer  
any, or euer hath begun to bee of the po-  
steritie of Adam; wherupon it followeth  
that all men are lost in themselves. For  
they are very much deceiued which do se-  
perate the mercy of God from his iustice,  
seeing that God is neuer mercifull, but he  
wil that his iustice be satisfied, it is ther-  
fore

## Of iustification.

fore very necessary to see after what manner God doth order these two together, which seem so much to differ, I say the rigour of his iustice and his mercie, or clemency, that he should haue pity vpon his handiwork, and yet take due punishment of the same: Truly he wold that his only begotten sonne should be made man, but without sinn, that is, partaker of the nature of man, but yet not of his corruptiō, that by this means in our nature subiect to y<sup>e</sup> wrath of God, that perfect image of God might be restored in the seconde *Adam*, who also hath brought forth the fruit of this sanctification, that is, he hath both fulfilled the law & suffered the punishment of our sinnes, & he might impute this integrity, righteousness & satisfaction vnto vs, that are freely adopted & grafted into him by faith, in this he was moste iust, & he punished our sinnes moste seuerely in his son as our suretie: & againe in this he was moste merciful, that like as he imputed our sinnes to his sonne as our surety, which were not his: so he doth impute vnto vs that which properly is not ours, to wit,

Gal

Heb  
& 4

1.C

45-4

Eph

Col

Rom

& 10

Plal

1 Pe

Ioh

Isai

## Of iustification.

Wit, the obedience of his sonne, and y<sup>e</sup> payment of our punishment made by him.

1. Therefore God is said to iustifie vs freely by sayth in his sonne, that is, to make vs righteous in his son by the righteousness
21. of his son imputed vnto vs that beleue.

After what manner we are iustified by Christ.

**T**herefore the whol life of the sonne of God, cloathed w<sup>th</sup> our flesh ought to be considered of vs. which is cōteined between two extream points, to wit, between his conception, by y<sup>e</sup> which he descended vnto vs, & his ascention by y<sup>e</sup> which he ascēded to his father: between which two, we do place euery actiō of his life: as his death buriall, & resurrection. Al these are ours, because they were done for vs which doe beleue. Therefore the whole life of Christ euen vnto his assension is a certaine continual and most absolute obedience, because not only Christe did not sinne. but also fulfilled y<sup>e</sup> whole law most perfectly: which obedience is giue vnto vs. who are vnited to Christ by sayth, and it is made  
1. ours by imputation. Furthermoze this same his whole life was a certain continuall

## Of iustification.

mual crosse, and a continual punishment, by the which Christ did fully satisfie, not for his own sinns, which were none, but for ours, which he did bear being laid vpon him by his father. Therefore for as much as this payment of punishment can not be lightly accounted of with God, ye it is of most great estimation with him, as y<sup>e</sup> which is most full and absolute, neither can it profit Christ, because he ought nothing, it resteth y<sup>e</sup> it was paid for some other, to wit, for them, who are by faith ioined vnto him. Therefore there is no condemnation to them who are grafted into Christ Iesus, as they that are moste righteous in Christ before God, in whom they haue satisfied al their sinnes and besides that also, they haue fulfilled y<sup>e</sup> whole law. By what name therfore can Satan accuse them, or Satan accusing them, can God condemn them? Hereby it cometh to passe, that neither liuing wee sinne vnto death, neither is death a curse vnto vs, but an entraunce into eternall life: neither is the buriall of the body an entraunce into the second death: but an  
entraunce

Rom

Gal.

Eph

Rom

Ro.

Ioh

Heb

## Of Sanctification.

19. entrance into the assured hope of our resurrection. But this blessednes is wrought in vs by three degrees: of which y first is, by faith and hope, daily encreasing as long as we liue here: the second, after this life when as y soul doth enioy Christ, yet not fully, but the other part of vs doth rest in the dust: Finally the third shal be after y last iudgment, when as we shal haue full fruition of God, being ioined to Christ our head, and God shal be al in all. And by this means Christ is said of the Apostle to be made vnto vs of his father righteousness.

As touching sanctification.

19. **B**ut we must consider Christ after another maner, to wit, in as much as he is our sanctification. For although this is a continual companion of iustification, yet Christ is said to sanctify vs after another maner. For that which doth iustify vs, to wit, the righteousness of Christ, is not inherent in vs, but is ours only by imputation, euen as also our disobedience was Christs only by imputation. But in sanctification, Christ (to whom as we haue  
saide

# Of sanctification.

said the belæuers are vnited by the holy  
ghost doth begin in vs a quality, which  
albeit it is vnperfect, neuerthelesse, plea-  
seth God, because it is in those, whom he  
hath already reconciled vnto himselfe by  
Christe, and who are ledde and gover-  
ned by the spirit of Christe, by the which  
they are sanctified: and this is that which  
is properly vnderstood by the name of san-  
ctification. This also is the cause for the  
which we are said to be spiritual & rege-  
nerate. For whilst thzough faith we are  
grafted into Christ, we are made fellows  
and partakers of his spirit, & effect wher-  
of is two fold in vs. For first it doth kil in  
vs the old man, that is, that corrupted na-  
ture, which we haue receiued by propaga-  
tion. Then it doth restore and renue the  
image of God, and doth creat y new man  
pleasing God, that like as in time past,  
we did sin, by the inforcing y old nature,  
and by sinn both the soul and body did die  
that is, we were wholly guilty of eternal  
death: so by the motion and power of the  
spirit of Christ, (into whome we are en-  
grafted) we doe resist sinne, and then we

Rc  
Ga  
Ro  
2. C  
Lu  
Ro  
Ro  
Ioh  
1. C  
Gal  
1. C  
Ror  
10.  
2. C  
Ror  
Ioh  
Ror  
Eph  
23.  
Col  
& c  
Ror  
& c  
Eze  
1. C  
14. I  
Ro.  
Doe

## Of sanctification.

5. Jo begin to vnderstand, to wil, & to do those  
things which are of God, & also to liue &  
heavenly life. But & cometh not passe  
by imitatio only: (for from whence shold  
3-4. we haue this strength, that we might be  
able to imitate the sonne of God,) but by  
the vertue of the death, passion, and resur-  
rection of Christe, which is apprehended  
of vs by faith. For that vertue flowing  
from the diuinitie of Christ into his hu-  
maine nature, whereinto wee are en-  
grafted, by the which vertue hee through  
his whole life, and cheefly by his death  
ouercame the Diuell, and sinne, not his,  
because he had none, but ours which his  
Father imputed vnto him, that vertue I  
say of the death of Christ is communica-  
ted vnto vs, that by this vertue of Christ  
10. we may die to sinne, as Christe died once  
to sin, that is, not that sinn might not be  
imputed vnto vs, (for that belongeth to  
that other parte, & is to iustification) but  
that the strength of sinn & of that natural  
corruption may not now be effectuell in  
vs, yea truly on & contrary part, we enioy  
ing the vertue of Christ, to whom we are  
ioy



## Of sanctification.

joined by y<sup>e</sup> holy ghost, do kil sin. Further  
more euen as Chziste being buried, was  
by that self same vertue altogether clear He  
and free from that sin, which taken vpon 2. C  
him by imputation he ouercame: so that  
same vertue cōmunicated vnto vs, doth Col  
make that we are buried to sinn, that is,  
doth bring to passe that sin doth die in vs.  
For buriall is a certaine going forward  
in the course of death, & a testimonie that  
death is true and not fained And like as  
the body the longer that it lieth in the  
grauē, is so much y<sup>e</sup> more corrupted, vntil  
it be thoroughly consumed, so also because  
we are buried with Chzist by faith, y<sup>e</sup> is,  
we are made partakers of y<sup>e</sup> vertue of his  
burial, sin doth die in vs by little & little,  
vntill at y<sup>e</sup> last it be thoroughly abolished.  
Last of al, because it is not ynough not to  
sinne, but also we must do well, that selfe  
same vertue of Chzist, by the which hee  
being conquerour of sin and death in our Phil.  
flesh, began to line to God, and hath recei  
ued a name aboue euery name, y<sup>e</sup> vertue  
(I say) being cōmunicated vnto vs, doth  
bring to passe that our soule being dead &  
buried

## Of sanctification.

buried to sin through his death and burial, doth begin also now we being quickned through his resurrection to live to God, that is, sin and death being conquered & subdued, to live according to the will of God. And by this means Christ is said to be made of his father unto us, not onely righteousness, but also sanctification. And whereas we said that the effect of justification, is wrought in us by three degrees, & same is to be concluded as touching sanctification, & we may understand that sin so long as we live here doth so dye, and is buried in us, that as yet it resisteth in us again: that we do so rise, that we do not by and by thoroughly rise up, but as faith is increased in us, so Christ whome by faith we doe apprehend is increased and doth grow in us, until we become perfect men, which then at the last shall be, when as we being ioined to Christ our head in deed both in bodye and soul, shall reigne w<sup>th</sup> him for ever. This is our faith which if thou wilt resist thou shalt dye, but if thou shalt embrace it thou shalt live.

FINIS.

**D. Coles seconde Letter**  
to the Bishop of Sarum.

**I**



Shall for this tyme passe  
ouer all other partes of  
your answere, and re-  
new my former suite vnto  
you, in most hartye and  
humble wise desiring you  
to giue eare vnto me in the same.

Remember for goddes sake howe I  
began with you, not for other entent  
then to be instructed, why I shoulde be  
accompted obstinate for standing in co-  
trary opinion with you. Nowe when I  
weighe your answere sent me lately in  
writinge, I thinke you do mistake my  
doynge, supposing that the same cometh  
not of such grounde as it doth. My letter  
sent to you declareth in my first entree  
with you, what my meaning was, and  
wherof it proceeded. I hearde by reporte  
of manie that bothe at Wolles & other  
where, ye openly wished that one man  
thinkinge otherwise then you do, would  
charitably talke with you, whom you  
would with like charitie answere and  
endeavour to satisfie. And although you

B. I.

had